THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*"—John 14: 15, 16, 17.

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"MORMON" CO-OPERATION.

What it has Done in Subduing the Desert and Causing it to Blossom as the Rose.

We notice that some of the journals of the country, interested in the subject of co-operation, are quoting from a book by William F. Smythe, whose name is familiar to the people of Utah. His "Conquest of Arid America" has received a wide circulation, and in it he advances some strong arguments in favor of the reclamation of the arid regions of this country, and also in support of the principle of co-operation. Incidentally Mr. Smythe calls attention to the valuable work done by the "Mormons" in developing Utah, and shows that they first took up the irrigation problem and solved it to the great advantage of the State. He says:

To study the human side of things in the arid region of the far west, we must begin with the Mormon commonwealth of Utah. This is true for a number of excellent reasons. We find here the earliest development of any consequence. Although irrigation is older than history, it was never practiced upon any considerable scale by Anglo-Saxons until the Mormon pioneers turned the waters of City Creek upon the alkaline soil of Salt Lake valley in the summer of 1847.

He then gives some particulars of the arrival of the Pioneers into this valley, of the making of the first rude ditch for irrigation, and of the growth of the system by which the "Mormons" converted the desert into a garden. He goes on to dilate upon the difficulties with which they had to contend, and of their belief in divine direction in all their affairs, and remarks:

It is this industrial system which makes the Mormons well worthy of study at this time. Nothing just like it exists elsewhere upon any considerable scale, yet its leading principles are certainly capable of general application. Good Mormons regard the system, like all their blessings, as a direct revelation of God. The economic life of Utah is founded on the general ownership of land. Speaking broadly, all are proprietors, none are tenants. Land monopoly was discountenanced from the beginning. All were encouraged to take so much land as they could apply to a beneficial purpose. None were permitted to secure land merely to hold it out of use for speculation. The corner stone of the system was industrialism—the theory that all should work for what they were to have, and that all should have what they had worked for. The adoption of this principle was plainly due to the peculiar conditions which the leader saw about him. He instantly realized that value resided in water rather than in land; that there was much more land than water; that water could only be conserved and distributed at great expense.

Mr. Smythe gives a description of Salt Lake City at its first settlement, and points to the fact that this became the model for future "Mormon" colonies. He pays due credit to President Brigham Young for his management and foresight, and points to the fact, which he says it is important to note, that "the 'Mormon' land system rested on individual proprietorship;" that there never was "any attempt at community ownership." Then he goes on to the subject of their success through co-operation. He says:

If the "Mormon" leaders had desired to organize their industrial life in a way to make large private fortunes for themselves, no single item in the list of Utah's resources would have offered a better chance for speculation than the water supply.

But, he declares:

They started upon a basis of equality, for they were equally poor. They could buy water rights only with their labor. Their labor they applied in co-operation, and canal stock was issued to each man in proportion to the amount of work he had contributed to its construction.

The writer next explains how co-operation was extended to industrial enterprises of other kinds, how joint stock companies were formed, on a basis of equality so that all were given an equal chance to participate in the new industrial, mercantile and banking enterprises. As an example, he gives some facts and figures of the establishment and growth of Z. C. M. I., including the operations of the boot and shoe factory, the manufacture of overalls, etc., etc., and remarks:

This is the history of Utah's largest co-operative undertaking. It is a history which no friend of co-operative effort will blush to read, for it proves that a great business can be successfully administered in the interest of the many as in the interest of a few.

He touches on the beet sugar industry as "the latest and largest of the 'Mormon' industrial enterprises owned by a large number of stock holders, yielding large dividends and furnishing a profitable market for the products of many irrigated fields."

All this, and a great deal more, is copied into a co-operative journal, published at Oakland, California, and commends itself to the unbiased reader as evidence that the "Mormon" question presents an industrial and economic side of its history, which may be viewed by many people apart from its religious aspect. To the Latter-day Saints there is a great deal of religion

involved in the proper conduct of temporal business, industrial effort and the union of men and women for the promotion of earthly comfort, advancement and happiness. Theirs is a practical religion, entering into the affairs of this world as a preparation for a higher and grander sphere in the world that is to come. To them God is a present ruler and guide. They look to Him for light in all things that relate to their welfare, and in their successes they give to Him the honor and the glory.—*Deseret News.*

IN HONOR OF THE PROPHET.

(Continued from page 39).

More was not to be. Joseph was needed as a martyr, to place the seal of his precious blood upon his testimony for the truth; and Brigham's work, as well as Joseph's had been divinely ordained, with himself as its central figure. Mighty parts had been cast to both in the great and sublime tragedy of this dispensation, and though Joseph's was the mightier, yet the spiritual had need of its temporal complement, and the stepping off from the stage of one great character was the cue for the entrance of the other.

The materialism of this age cannot appreciate Joseph Smith; his day is yet to come—a day when the spiritual shall be above the temporal, when the last shall be first and the first last, when the house of God shall be set in order and all things restored to their proper places. It was to prepare the world for such a consummation that Joseph Smith came into the world. He sought to lay the axe at the root of the tree of selfishness, to establish an order of unity and righteousness that would prepare the pure in heart for the glorious advent of the Redeemer; but he was not permitted to do all that his great and philanthropic heart, his capacious and inspired mind, his grand and God-like soul prompted him to undertake in that direction, though he doubtless did all that he had been sent to do, and filled to the brim the cup of his mortal mission. He lifted up the Gospel ensign and began the gathering of scattered Israel from the nations; he restored the Aaronic and Melchisedek Priesthoods, the two-edged sword of God's authority; he laid broad and deep the foundations of the Church of Christ, out of which shall grow that Kingdom that shall never be thrown down nor given to another people.

"Praise to the man who communed with Jehovah!
Jesus anointed that Prophet and Seer;
Blessed to open the last dispensation;
Kings shall extol him and nations revere."

At the conclusion of the address Elder George H. Hamlin recited an original ode. H. S. Goddard sang, "The Seer," with power and fervency, after which Elder Charles W. Penrose was called on to say a few words.

ELDER CHARLES W. PENROSE.

I was in hopes that President Joseph F. Smith would have addressed the congregation, if only for a short time; but very unexpectedly I am requested to say a few words, by way of testimony.

It has always given me joy and satisfaction wherever I have had the opportunity, in any part of the world, to lift up my voice in testimony to the divine mission of the Prophet Joseph Smith, a little of whose history has been

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Church of Jesus Christ of Latter-day Saints
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SALT LAKE CITY, UTAH

narrated to us this afternoon in the eloquent address delivered by Bishop Orson F. Whitney.

I received the Gospel brought to earth by the Prophet Joseph Smith when I was but a boy. When I first read about him, it was in a work written by a Frenchman, who had labored among the Indians, and on a certain occasion he was with these Indians near Nauvoo when the Prophet Joseph Smith addressed them. The description given in that history made a very deep impression upon my mind. A little while after, when I first heard the Gospel preached by the Latter-day Saints, in the city of London, the spirit of that Gospel entered into my soul, and I rejoiced that the Lord had indeed raised up a Prophet in the latter days to bring the fulness of the Gospel to the people of the world and usher in the latter day dispensation. I believed the principles that were taught by the Elders, for I had been taught from my earliest childhood to revere the Scriptures. I was brought up to believe in the Old and New Testaments, and I had become well acquainted with them when I was a little boy, and had committed much of them to memory; and when I heard the principles that were taught by the Elders of the Church I knew that they were true, according to the Scriptures. I went forward and was baptized, much against the wishes of my relatives and friends, none of whom believed the Gospel as taught by the Latter-day Saints, although they were religious people. I afterwards had hands laid upon me that I might receive the Holy Spirit. Now, my testimony to-day is that when I was baptized I felt that I received remission of my sins through the blood of our Lord and Savior Jesus Christ; and when hands were laid upon me I received the blessing that was promised—the Holy Ghost, as a gift from God, to enlighten my mind. I did not receive any visible manifestation, or any particular physical sensation, except that of calmness, contentment, satisfaction and peace; but that which I received through my baptism and confirmation was divine light in my soul. It whispered to me the things of the Kingdom; it opened the eyes of my understanding; it led me nearer to God, and truths were manifested to my soul clearly and plainly that I had never understood before. Many of these things thus revealed to me I afterwards heard from the Elders or read in works of the Church.

After I had been in the Church a few months, while still but a boy, I was called to go out and preach the Gospel. I left everything that I had—my home, my friends, the opportunities I had in life; they were all as nothing to me compared with the Gospel of Jesus Christ which I had embraced, and the spirit of which had entered into my soul and baptized me in divine light. I had the opportunity then of bearing testimony to the world that I knew that Joseph Smith was a prophet of God. I knew it by the power and gift of the Holy Ghost in my soul. I knew it in every part of my being. It enveloped me, it entered into me, it inspired me, it quickened my mind, it enlarged my understanding, and filled my soul with joy and peace. Since that time I have traveled in many nations, among a great many people, of different languages, denominations and positions, and wherever I have lifted up my voice and borne testimony that I knew that God had appeared in these last days, with his Son Jesus Christ, and revealed themselves to the Prophet Joseph Smith, and that he was ordained and inspired of God to usher in the last dispensa-

tion, there was always a profound impression made on those who heard. Some scoffed and jeered and mobbed, and threw rocks and clods, and sought to do me injury; but honest people felt the impress of this testimony, and I always took the opportunity when I could of bearing it. I can do so to-day. I do it before God and angels and this congregation. I know that Joseph Smith, who was slain at Carthage for the word of God and testimony of Jesus, was a prophet of the Most High. He IS a prophet. He stands in His own place. No man takes that place, no man can take it, or take his crown. Successors there have been to him, and will be until this work is consummated; for it shall never perish from the face of the earth. But he stands at the head of this dispensation.

When Joseph Smith laid the foundation of this latter-day work, he laid it for permanency. We are helping to build it up. It will continue to be builded until that kingdom seen by Daniel and by the prophets of old shall be established upon the earth in power, and might, and majesty, and glory, and the way shall be prepared for the coming of the King of Kings. I know that Joseph and his brother were martyrs for the truth. They laid down their lives for the principles which they brought forth. They are honored of God, and they should be praised of men. I know sometimes, some of our friends who profess to be believers in Jesus Christ, feel hurt when we sing, "Praise to the man who communed with Jehovah!" But we do not praise Joseph, nor Hyrum, as we praise God and Jesus Christ—not in the same way. But if we can give honor and praise to our martial heroes when they come home from war; if we can give praise to the gallant sailors who fight our battles on the sea; if we give praise to poets, philosophers, statesmen and men of different kinds in secular matters, why should we refrain from giving praise to that man, who, under the inspiration of Almighty God, laid the foundations of this great work with which we are identified? As we have heard this afternoon, though President Brigham Young with his friends pioneered the way out here to the west and laid the foundations of this great commonwealth, it was projected, foreseen, provided for by Joseph Smith, the Prophet of the nineteenth century; and therefore we can praise him for his work, as well as we praise others for the works that they accomplished.

The very name of Joseph Smith is dear to my heart. As I told you, I received a testimony of his divine mission in my early youth. Thank God it has remained with me until this present day! I honor and revere his memory, and that of his beloved and devoted brother Hyrum, who was with him in life and who shared his death, and who with him is beyond the vail, beyond the power of men to injure them; and "he pleads our cause in the courts above." By and by we expect to meet him, and we shall find him at the head of a mighty host in the spirit world. As he labored for men in the flesh, he is laboring for them in the spirit. He and his co-laborers are preaching the Gospel to the spirits in prison, as did Jesus Christ, the Captain of our salvation. He is preparing a mighty host there to meet with us, if we should be on earth; or if we should be with them in spirit, when the word comes that the Bridegroom is about to present Himself, and we are to be ready to meet Him. He will come, and with Him will be not only the Twelve who were with Him in His ministry in Palestine, but Joseph and Hyrum and the holy

Apostles of the latter days, some of whom have laid down their lives for the truth, and who labored while they lived for the salvation of mankind, and who are still laboring in the spirit world. My brethren and sisters, I hope that we may be worthy to be with them, and to rejoice with them in the glory that is to be revealed. God was with the Prophet Joseph all his days. God was with him when wicked men imbrued their hands in his blood. God will be with him in the day when he shall come in glory. We shall find out then who he really was. He was not known in the flesh except as Joseph, or, as his enemies called him, "Joe Smith, the money-digger." When we meet him in the presence of our Father and our Elder Brother, Jesus Christ, we shall find that Joseph was one of the mighty ones, before he was born in the flesh. His name, perhaps, has not been revealed to man; but he was one of the great and mighty spirits in the presence of God, and he came and performed the greatest work that any man ever performed on the earth, except Jesus Christ, the Son of God. Joseph will stand in his own place, and Hyrum in his own place; and I thank God that to-day we have some of their descendants in our midst holding the power of the holy Priesthood, who honor them in their lives, and who faithfully carry out their instructions.

I have not a particle of doubt in my soul in regard to the divinity of the mission of the Prophet Joseph Smith, nor in regard to the ultimate success of the work which he introduced. It is the greatest of all dispensations. All the previous dispensations of God's mercy to man will be linked to this and consummated in this. This is the work of the consummation of all things, the "times of restitution spoken of by all the holy prophets since the world began." God selected and chose that mighty spirit whom we knew on earth as Joseph Smith, and who sealed his testimony with his blood. "Hail to the Prophet, ascended to heaven!" as we sing in our glorious hymn. I honor his name, I revere his memory, I am proud to bear testimony to his divine mission, and I know that this work that he established will conquer and overcome, and the truth will spread abroad, darkness will be dispersed, the powers of evil will be bound, and Jesus and Joseph and all the great ones who have labored for the redemption of the race will, together, bind Satan with a chain, and flood this earth with the glory of God, and come with Christ our King, and take their places in the dominion which shall be from the rivers to the ends of the earth.

I thank God for the testimony of the truth that He has given me. I know that it has come from Him. I know that the Spirit leads men to do good, that it is opposed to evil, and that when people carry out in their lives the teachings that came through Joseph the Prophet, they are good, honorable, pure and chaste, and they unite together and rejoice before the Lord. I know that when they transgress and fall into wickedness and folly, darkness comes upon their minds, and they are they who speak against the Prophet. But the good and the true and the faithful among the Saints rejoice in his name and revere his memory, and hope to meet him, as they will, in the day when perfection shall come. God bless the Latter-day Saints. May the testimony of the truth abide in our hearts, and may the day soon come when all the servants of God and the prophets of the Most High, with Joseph and with Hyrum, will be understood and known and acknowledged for what they are

and may this truth triumph in the earth and spread forth and prevail, and may we all rejoice together when we shall meet with Joseph and Hyrum again. Amen.

[TO BE CONTINUED].

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

UTAH'S new city officers took their respective places the first Monday in the new year.

UTAH'S mines paid approximately five million dollars in dividends during the year 1901.

SALT LAKE business men are discussing the advisability of organizing a Commercial club.

THE people of the Second Ward, Salt Lake City, had an enjoyable reunion on New Year's day.

THE new Eighteenth ward chapel, Salt Lake, was opened with imposing ceremony on Sunday, the 5th inst.

HOMESEEKERS are said to be invading the West, a large number of them settling in the new mining districts of Idaho.

THE mansion of Senator Thomas Kearns, now nearing completion in Salt Lake City, is said to be one of regal magnificence.

JOHN H. GEE, a transient miner, shot himself before a mirror the 3rd inst., the rash act occurring in a rooming house in Salt Lake City.

NEARLY one-half of Utah's total land area is said to be unsurveyed. That surveyed and approved amounts to nearly eighteen million acres.

MRS. FREDERICKA MADSEN, an early settler in Utah, passed away at her home in Salt Lake City, December 30, 1901. She was a native of Denmark, and 80 years of age.

THE directors of the Rocky Mountain Bell Telephone company have appropriated the sum of $553,150 for improvements to the company's system during the current year.

MORLEY HALL and Roy Leetham, two young men aged 15 and 18 years respectively, were drowned while skating on Utah Lake the 2nd inst. Both lived at Lake Shore.

MENDON, Cache county, overlooked election day and hence failed to install a new set of town officers. The old ones will remain until their successors are duly elected and qualified.

SHERIFF RICKER of Wyoming was killed by outlaws at a point near Garfield Peak, seventy-five miles west of Casper, on the 3rd inst. The bandits are now in custody having been starved out of their hiding place.

MISS EFFIE M. OLIVER, daughter of William T. Oliver of Eden, Graham County, Arizona, was so badly burned by fire December 11th, that she passed away ten days later. The unfortunate young lady was in her sixteenth year.

FOREST DALE, Salt Lake county, took on the dignity of town government on the 6th inst. The trustees, who will officiate without pay, are Joseph W. Summerhays, president; Brigham W. Ashton, Pat Ryan, Royal B. Young and John M. Cannon.

THE Deseret Agricultural and Manufacturing Society of Utah has abandoned its Calder's Park deal and now proposes to hold all State fairs at the Agricultural park on the western outskirts of Salt Lake City. A $30,000 permanent building will be erected in the spring.

MRS. ESTHER WAINWRIGHT BENNION, one of the pioneer women of Utah, died at the residence of her son, in Taylorsville, January 6, 1902. Deceased was a native of Liverpool, England, where she was born in 1817. She embraced the Gospel in 1840, and went to America the same year, and on to Utah in 1847. She leaves a large family.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 23, 1902.

EDITORIAL.

A Remedy for Strife.--The press of America, commenting upon the recent conflict between labor and capital in the steel trade, has approximated the losses, direct and incidental, at more than a million pounds sterling per week. Behind these colossal figures stands a vast array of woes. When one hundred thousand men, either from their own whim or from the injustice of the masters, thrown down their tools of trade, it is not alone the hum of industry which stops—it is the stoppage of the weekly wage with all the hunger and desperation thereby created; it is not alone the cessation of profits to the great millionaire owners—it is the deprivation of even legitimate dividends to the small investor. Political economists are generally agreed that strikes are a distinct net loss to the world, and this too, regardless of the justice or injustice of the workman's cause in thus attempting war upon his employers; and the thinking friends of labor, who accept the strike as the necessary choice of evils, are ready to admit that the good which it produces is rather negative than affirmative, in that—without usually accomplishing its immediate purpose of a rise in wages or a shortening of hours—it serves as a notice to, and a restraint upon, the masters, who would otherwise feel free, if they should choose, to make of toil an unmitigated, unrecompensed serfdom.

Surely, in this age of intellect there should be some less extravagant way of settling a controversy and some more certain way of reaching a desired result. But where is such better method to be found and how applied? Not in the arbitrary but unforceful declarations of the theorists who deal with humanity particularly the toilers, as mere units in a column of figures, without emotions prejudices, passions, individualities and eternal destinies. And not in the dictum of law, the evasion of which is easy to allied money power, and the violation of which is a temptation to men, rendered desperate by a sense of real or fancied injustice. Rather in something far above and beyond the ideas or the statutory enactments of mortal man—in a consciousness of the eternal brotherhood of the human race, made clear to us in the revelations of God, and practiced, not always perfectly, but at least in large degree, by the Latter-day Saints. The firm knowledge bestowed upon us by the words of the Prophets of this dispensation, that in all earthly achievements and possessions we are but stewards for a holy purpose, is usually, and always should be, a sufficient admonition to be just to all men; and to sense that, whether employer or employed, we are equally honored if we do equally well, and that in either capacity the possessions, of which we have but temporary custody,

are all subject to the law of consecration to God and His work. Let this view but once become general in the world, as it can only be by the spreading of the divine light of revelation, and capital will no longer seek to withhold from labor its just meed; and labor, holding itself in the dignity and honor of its blessed calling, will not seek to overreach employers. A Prophet of God publicly declared in this dispensation, long before the beginning of the present generation of struggle for shorter hours and better pay, that eight hours out of every twenty-four are all that men should be required to give to labor with their hands, and that when the work of the world was properly divided, each man doing his part, this one-third of the day would be amply sufficient for a full performance of duty. With the rest of the twenty-four hours given to sleep, recreation and improvement of the mind, no toiler would need to be abased in ignorance, nor to become besotted by despair of attaining greater heights of intellectual and moral well-being in the community where he dwells. If the inspired teachings of the Prophets, showing the eternal brotherhood of men, and instructing us in the law of stewardship, were accepted by the world, injustice would begin to flee as the night passes down the western world before the coming of the sun. It will be so in time, and in a time not far distant. The great combinations of capital and equally great combinations of toilers, are all making toward the great end—the fulfilment of the prophecies and the coming of the rule of righteousness. But that rule will never be under any of the doctrines of the social proletariat, nor under the penal provisions of any statute of parliament, nor under the philanthropy of any man who makes his millions of pounds by grinding the face of the toiler, in order that he may, at his death, restore some moiety of these millions in some self-aggrandizing benefactions. It will only come with the general consciousness that God has ordained the use of all talents which He has bestowed; that men are all brothers, and that He will hold to a strict accountability, every man for the use of the power, physical, mental, moral and financial which he may hold in this world. By the doctrine of fraternity and stewardship, as first enunciated in these modern times by the Prophet Joseph, all the tremendous strife which has been witnessed in seventy years past, and will yet be witnessed before the millennium comes, might have been averted, and the awful losses which have been and will be sustained, might have been spared to the betterment of the world.

The Latter-day Saints should esteem themselves fortunate wherever they are gathering in their communities, in that, living according to the law of the Gospel, there is no possibility of the conflicts between labor and capital which otherwise mar the harmonies of the world. With them, both the tyranny of capital and the insensate demand of toil are impossible; for toil and capital are equally honorable, they are fraternal, and they are both held as stewardship for the purposes of the Most High.

C.

The s.s. *New England* which sailed from Liverpool on Saturday, the 11th inst., arrived in Boston on Sunday morning, the 19th inst.

Elder John H. Wheeler, who, since his arrival here December 13, 1901,

has been confined to the hospital with typhoid fever, was discharged from that institution Saturday last, and left Tuesday for Sheffield, in which Conference he has been appointed to labor.

President Lyman returned from the Continent on Monday last, looking and feeling the embodiment of perfect health. He says the meetings held in Germany, Switzerland, Belgium and Holland, were of a highly interesting character, and were unique in that very few of such meetings have ever been held in Continental Europe. The idea of a general assembly of the Elders President Lyman regards as a very happy one, and he looks for much good as a result of their deliberations. In all sections visited, the work is prospering exceedingly.

We acknowledge receipt, with thanks, for the library at "42," of a handsomely bound copy of "Rhymelets In Many Moods," the work of our dear friend and brother, Elder Henry W. Naisbitt. To use a hackneyed phrase, its appearance is sure to "fill a long felt want," for wherever Elder Naisbitt is known, his abilities as a writer and a Muse are not only recognized but much appreciated; and his legion of friends, both at home and abroad, will doubtless cause a heavy demand for the book. "Rhymelets In Many Moods" is a work of exceptional merit, and contains, as the author's exordium discloses, "the expression of the 'moods' and homelike aspirations which belong to the masses to whom they are respectfully dedicated." It has 400 pages, and sells, cloth gilt, post paid, for $1.75. The Star Printing Company, Salt Lake City, Utah, are the publishers.

Release.—Elder William Checketts of the Birmingham Conference, has been honorably released to return home per s.s. *Cambroman* sailing from Liverpool on Tuesday, February 11th.

PROTECTION FOR OUR ELDERS.

Dispatches from Washington, D. C., indicate that some steps will be taken for the protection of "Mormon" missionaries in the Southern States. Georgia has been unpleasantly prominent recently, in furnishing instances of mobocratic violence which are a disgrace to that State, because the law has been trampled upon with impunity and without redress to the victims or punishment to the guilty criminals. We believe, however, that the Governor of Georgia is strongly opposed to the lawlessness complained of, and that he has endeavored to protect the Elders in common with other citizens, but he appears to have been powerless because of the failure of the courts to deal out justice and punish the offenders.

President Ben E. Rich, of the Southern States Mission, has been active in his endeavors to move upon the authorities of the State of Georgia to institute proper action in the premises, and not having been successful in that direction he has gone to Washington, and with the aid of Apostle Reed Smoot and Senator Thomas Kearns, has appealed to the United States attorney general. Particulars of this application will be found in the dispatches. The notable

feature of this transaction is, that the attorney general will send a letter to the United States district attorney of the district where the outrages have been committed, and if it is found to be legal and proper, the federal courts will take up the matter in which the local courts have neglected to do justice.

It appears that prosecution has been impossible of success in Georgia, because a number of the mobocrats complained against were members of the grand jury before which the case was presented, and also prominent people of the district favored the unlawful measures taken against the Elders. As is usual in these matters, the ministers of sectarian churches have not only taken the initiative in the assaults upon our missionaries, but have aided in thwarting proceedings against the criminals. If these outrages were traced up to their primary causes, it would be found that they sprang from this city. Preachers of "Christian" churches here send forth falsehoods about the Latter-day Saints, their doctrines and their purposes, and these utterances from the pulpit and the press inflame the ignorant, the superstitious and the intolerant, and lead to the shameful deeds that disgrace so-called civilized communities.

The particular case to which the attention of Attorney General Knox was called was that of Elders B. F. Stewart and L. F. Zundell. On the night of September 23rd, an armed mob of from thirty to forty men surrounded the house where they were staying, in Hast county, and demanded the preachers. To save trouble with their host, Mr. O. T. Shirly, the Elders decided to go with the mob, who took them into the woods, and five brawny ruffians lashed them with a buggy trace, taking turns in the whipping. Elder Stewart received twenty-five stripes, and Elder Zundell fifteen. They were ordered to leave the county. They walked eleven miles and were received kindly at the house of a friend.

On August 16th, Elder Levi Nelson and his associate in the ministry encountered a mob in Ware county, Georgia, which was organized to break up a meeting at Milwood. A portion of the mob held the Elders prisoners in the woods while the others of the gang were hunting for the brethren. One mobocrat rushed upon them with boulders in his hands, but as he was about to strike, suddenly stopped and went off to bring the rest of the mob to the scene, leaving them in charge of three fellows armed with shot guns and rifles. Before the crowd could gather to the spot, a company of friends appeared and rescued the Elders from their clutches, but the mob possessed the town for the rest of the day, cursing and yelling and firing off their guns and making threats against the "Mormons."

These cases are but samples of the treatment received by our misssionaries, in places where the falsehoods circulated about the "Mormons" are received and used by the preachers of the neighborhood. We do not know whether such outrages can be brought under Federal authority in a sovereign State of the Union. But the fact that a thorough investigation will be had under national authority, coupled with the sentiment expressed by its officers that our Elders are as much entitled to constitutional protection as any other citizens, will doubtless have a good effect upon the lawless multitude, and the bigoted preachers who stir up violent men to deeds of crime and savagery.

In the great day of accounts, when all will have to stand before the bar of Eternal Justice, some of the professed representatives of the merciful Savior

will appear, before the gaze of God and men, bespattered with the blood of innocence, and be found guilty of inspiring their fellows to raise their hands in murderous violence against the anointed servants of the Most High. Let them beware, for though they may escape the proper penalty for their evil works on earth, they will assuredly reap the fruits of their sowing in the world to come!—*Deseret News.*

GREETINGS TO RELIEF SOCIETIES.

Sister Bathsheba W. Smith, general president of the Church Relief Society, issued, on New Year's day, the following letter, addressed to all her associates throughout the world:

Beloved Sisters—With the dawn of this New Year's day I send greetings to the noble band of Relief Society workers throughout the world. Let us go forth at this hour with renewed resolutions to take up the work of relief and improvement with a strong purpose and with even more faith and love and unity than we have ever enjoyed.

Let forgiveness and charity be our bond. Let love, cleanliness and order rule in every home that our children may not desire to leave our firesides for idle pleasures. And, dear sisters, seek to bind your societies with hoops of love and union.

Let not harsh words pass our lips, nor yet any envious nor unkind thought enter our hearts. Read often 1st Corinthians, thirteenth chapter, that we may seek more ardently the spirit of charity. Be prayerful and seek earnestly to improve.

Be not carried away with vain social pleasures and the foolish fashions of the hour. Make yourselves beautiful; be gentle and womanly.

The Prophet Joseph, addressing the sisters at the first meeting (the organization of this society, March 17, 1842, Nauvoo, Illinois), said: "This society of sisters might provoke the brethren to good works in looking to the wants of the poor, searching after objects of charity, and in administering to their wants, and to assist by strengthening the virtues of the community." When I heard these words from the lips of the Prophet, a little of the greatness of the work to be done by the Relief Society came before me, and I have never felt to shirk the duties devolving upon me, either as a member or an officer of this association.

I feel that I have been blessed in my labors while ministering to the sick and unfortunate and have experienced much joy in Relief Society work, and I feel to promise similar blessings to those who lovingly and faithfully take up a part of this labor of relief.

My counselors, Sister Annie T. Hyde and Sister Ida Smoot Dusenberry, join with me in sending greetings of love and good will and wishes for a prosperous and successful year. Peace be with you.

Bathsheba W. Smith.

Salt Lake City, No. 122 North West Temple Street.

The general presidency of the Relief Society also make this announcement:

To the officers and members of the several Stakes and branches of the Relief Society in the Church of Jesus Christ of Latter-day Saints.

Our Father in heaven, who doeth all things well, has seen fit to call home to a better world our beloved and revered president, Sister Zina D. H. Young, after a long life of active usefulness, and blessed ministrations in the spirit of the Gospel, and the calling assigned her by the Priesthood of the Church, of which she was a faithful member. She passed peacefully away August 28, 1901, beloved by all who knew her, and many thousands bless and honor her memory. "Blessed are the dead, which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

On Thursday, October 31, 1901, Sister Bathsheba W. Smith was elected to fill the vacancy caused by the demise of the late president, Sister Young, and at the special conference of the Church, Sunday, November 10, 1901, Sister Smith was sustained as president of the Relief Society in all the world. Her counselors, who had been previously chosen, were also sustained; they are Sister Annie Taylor Hyde and Sister Ida Smoot Dusenberry; also Sister Emmeline B. Wells, secretary, and Sister Clarissa Smith Williams, treasurer. These are the general officers that were sustained at the special conference by vote of all the quorums of the Priesthood, and the members of the Church who were present on that memorable occasion.

We unitedly join with our sisters and co-laborers here in Zion and abroad in all parts of the world in gratitude to our Father in heaven for His innumerable blessings, that have been manifest ever since the society was first organized by the Prophet Joseph Smith in Nauvoo, Illinois, March 17, 1842, now nearly sixty years ago; and we humbly beseech the blessings and guidance of our heavenly Father, to direct all our future efforts, and pray that His Holy Spirit may be with those who labor in any capacity therein, and bless their ministrations however lowly their calling may be.

We have not taken these responsibilities upon ourselves, but have been called in the order of the holy Priesthood, and we humbly desire to magnify the callings given to us of the Lord, and in order to do so acceptably, we shall need the faith and support of the First Presidency of the Church, the Apostles, presidents of Stakes and Bishops, whom we ever feel to uphold, and with whom we desire to work in harmony, and to merit at all times their confidence and blessing.

WHY DRINK SO MUCH?

The *Hospital* remarks: We now and again come across some patients who assure us that they never drink, a statement which it is our first and perhaps most natural impulse to regard as an exaggeration. So indeed it may be, for on cross-examination such patients will probably say, "Oh yes, I take a little soup, of course." Still the general statement remains true that there are people who never drink in the sense that they never use cup or glass, and there certainly are a large number of people who drink only very little, ridiculously little, compared with those around. These are healthy people, going about their business calmly, doing good work, and often doing it with far greater comfort than those who, with glass in one hand, and handkerchief

in the other, mop their faces and declaim against the sweltering weather. Thus we are led to ask, Why do we drink? and to answer that for the majority it is to a large extent a matter of habit and self-indulgence. As the result of habit with many people, the slightest sense of thirst sets up longings which cannot be, or at least are not, resisted, with the result that much more fluid is taken than is wanted. "Are you very thirsty?" inquired the doctor. "Well, no, sir; I takes good care o' that," replied the affable patient as he mopped up his brow. Much of the constant drinking, not merely of alcoholics but of fluids of all kinds, to which one is tempted at every turn, is quite unnecessary and only leads to flabbiness and discomfort.

In considering the amount of fluid we ought to drink we must always bear in mind the quantity of water which is contained in our ordinary food. According to Parkes we may take it that we require for ordinary work about three times as much water as of food (calculated dry), namely, about seventy five per cent. of the whole intake, and if we look at the table in which he gives the amount of water contained in the various kinds of food, we find how many articles carry with them more than the required proportion. For instance, beef steak contains 74.4, fish 78, poultry 74, potatoes 74, cabbages 91, carrots 85, vegetable marrows 95, and even dry bread contains 40 per cent. of water. As to fruits, apples contain 82 and strawberries 90 per cent. of water. Gravies, sauces, etc., and all forms of milk puddings, also contain more than the full average supply of water required, so that it evidently would be an easy task to arrange a diet which, although solid enough for all demands, would not require to be supplemented by actual drinking. If, however, we will but partake of fluid in moderation, say 40oz. or 50oz. a day, we are the better for it, for certain foods require the production of a not inconsiderable amount of digestive juices for their proper assimilation, and if we persist in eating so much meat as so many of us do, a fair amount of water must be taken to wash out the nitrogenous waste which such a diet produces.

IN THE NETHERLANDS MISSION.

President Sylvester Q. Cannon of the Netherlands Mission, sends the following from Rotterdam, under date of January 20, 1902:

During the last two weeks it has been my great pleasure to accompany President Francis M. Lyman upon a visit to the German and Swiss Missions, where very excellent Conferences were held, after which the return trip was made through Belgium to this city. With the feeling that a short account of the meetings held by Apostle Lyman in this Mission would be of interest, I take the opportunity of sending the following sketch:

We arrived in Liege, Belgium, on the morning of Wednesday, January 15th, after a long ride from Switzerland. That evening a public meeting was held in that city; but before it occurred, President Lyman and the writer, at 7 a.m., knelt down, and, the Apostle of the Lord being mouth, a glorious prayer and blessing in the nature of a dedication of that land and its inhabitants for the increased spread of the Gospel and the seeking out of the honest in heart, was offered up. The hall, containing 110 persons, was, that evening, com-

pletely filled, 60 out of the number present being strangers, and good attention was paid to the remarks made. This is, so far as known, the largest meeting ever held in Belgium, in the preaching of the Gospel, and is for that country, an excellent showing. We feel that the effect will be remarked in the future.

On Thursday the journey was continued to Brussels, where visits were made to several of the many points of interest in the city. A short trip was also made to the field of Waterloo, the view and study of which is of great interest.

At 8 p.m. an advertised meeting took place with an attendance of fifty, one-half of whom were strangers, which is considered, for that city, a good showing.

The following day the trip to Rotterdam was made, and on Saturday Priesthood meeting of the thirty-four missionaries in the Netherlands Mission was held, which proved a very profitable and inspiring gathering.

The Rotterdam Conference convened at 10 a.m. on Sunday in the fine *locale* "Excelsior" which will soon be secured permanently for our meetings. Three meetings were held during the day, that of the afternoon being in the nature of a Sacrament meeting and for the presentation of the authorities. The principles and ordinances of the Gospel were declared in clearness and power by various speakers. President Lyman spoke at each of the meetings with great power and interest, which was readily manifest by the earnest attention exhibited by strangers as well as Saints. Every meeting was crowded, and the culmination was reached in the evening when 565 persons were present, of whom 200 were strangers. This is the banner meeting of President Lyman's trip, as he himself remarked, and can undoubtedly be so considered, not only in the number present, but also in the grand spirit which prevailed.

In all the meetings which have been mentioned the interest and attention shown by strangers and Saints has been remarkable. President Lyman's visit has been, and will be, we feel sure, a great blessing for the progress of the work of truth in these nations; and though it was with much regret that we parted from him, it was with a feeling of thankfulness and satisfaction for his visit in this Mission.

The Key to Success.—Half the world seems to have found uncongenial occupations. Servant girls are trying to teach; natural teachers are working in shops or offices; good farmers are murdering law, while splendid lawyers are running down good farms. Artists are spreading daubs on canvas who should be whitewashing board fences. Shoemakers write good verses for the village paper, and natural statesmen are pounding shoe lasts. Good mechanics and electricians are trying to preach sermons, and wondering why their congregations continue to sleep, while some who should be preachers are failing as merchants. Lowell said, "It is the vain endeavor to make ourselves what we are not that has strewn history with so many broken purposes and left so many lives in the rough." Success in any vocation implies the entrance of the heart and soul into it. A young man's truest and highest desires must give their consent to what he is doing.—*Ex.*

The world is governed by three things—wisdom, authority, and appearance. Wisdom for thoughtful people, authority for rough people, and appearance for the great mass of superficial people who can only look at the outside.

SHUN DELAYS.

Shun delays, they breed remorse;
Take thy time, while time is lent thee;
Creeping snails have weakest force—
Fly their faults, lest thou repent thee.
Good is best when soonest wrought,
Ling'ring labors come to naught.

Hoist thy sail while gale doth last,
Tide and wind stay no man's pleasure.
Seek not time, when time is past;
Sober speed is wisdom's leisure.
After-wits are dearly bought.
Let the fore-wit guide thy thought.

Time wears all his locks before,
Take then hold upon his forehead;
When he flies he turns no more.
And behind his scalp is naked.
Works adjourned have many stays,
Long demurs bring new delays.

Seek thy salve while young the wound,
Older sores ask deeper lancing;
After cures are seldom found,
Often sought, scarce ever chancing.
In the rising, stifle ill,
Lest it grow against thy will.

Drops do pierce the stubborn flint,
Not by force, but often falling;
Custom kills with feeble dint,
More by use than strength prevailing.
Single sands have little weight,
Many make a drowning freight.

ROBERT SOUTHWELL.

DIED.

HILLAS.—At Wibsey, Yorkshire, England, December 14, 1901, Wilford Hepworth Hillas; aged 14 months. Interment at the Wibsey Independent Chapel, December 18th.

WARD.—In Salt Lake City, January 1, 1902, of old age, Sarah Ward, aged 81 years. She was a native of South Wales.

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